The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME III | CHICAGO, SEPTEMBER, 1932 | NUMBER 9

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The Master Builder

BY HAROLD C. PHILLIPS

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. *Matthew* 7:24-27

WITH THESE words Jesus concluded his sermon. It was a dramatic conclusion. The people who heard him were astonished. They had every right to be. His words carried with them an air of finality quite lacking in the cautious, hesitant teachings of the scribes.

But we are not astonished, and that is the trouble. We have grown accustomed to these words. The very familiarity of this parable militates against its message. The significance of its truth is lost in the familiarity of its phrases. If we challenged his authority we should be better off, and so would he, for Christ does not fear our examination so much as he fears our indifference. We are not astonished. We concede him the right to say such things and reserve for ourselves the right to ignore them. We revere him and evade him. We call him, "Lord, Lord"—but . . . Let us look at this parable of the wise and foolish builders.

One of the things which should be said is this: the mere fact that one builder was wise and the other foolish seems to have had very little effect upon the weather. Upon both houses, the one that had a foundation, and

25 Cents a Copy | Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. | Two Dollars a Year

the other without it, "the rain descended, and the floods came, and the winds blew, and beat."

One of the most constant and difficult problems for Christian people is the fact that the world without seems to be so indifferent to the world within. It is easy to explain the fact that God makes his sun to shine on the evil as well as on the good, and sends rain on the just and on the unjust with equal impartiality, on the ground of his universal love for all his children, but it is not so easy to see why the floods and the storms should come to the good and bad, the wise and foolish, alike. How does it happen that some of the finest lives seem to encounter the fiercest weather? The supreme example of this is the life of the very man who spoke this parable, for if there is one fact that meets with universal acclaim, it is that Jesus in no sense merited the treatment which he experienced. "I find no fault in this man," was the verdict passed on the one who suffered most.

From this observation, many people have argued that nature is completely indifferent to the way we live, that there is in the universe no mind nor heart, and hence, that our faith has no basis in reality. This picture of an indifferent universe is well described by Matthew Arnold, when he writes:

> Streams will not curb their pride
> The just man not to entomb,
> Nor lightnings go aside
> To give his virtues room,
> Nor is that wind less rough
> That blows a good man's barge.

So it would appear on the surface. But life is more than appearance and more than surface. Here is a doctor, let us say, who is going on an errand of mercy. He comes to a traffic light and it goes red and detains him. He stops. Here is another man who is going on an errand of mischief. He comes to a traffic light and perchance it is green, and speeds him on his way. The lights work, it would seem, quite impartially to the wisdom or folly of one's mission, and sometimes we even say that the evil man "gets the breaks." But it is one thing to be impartial and another to be indifferent. Our whole Christian faith rests upon the assumption that, although the rains descend, and the floods come, and the winds blow and beat upon good and evil alike, with equal impartiality, there is at the heart of the universe a profound concern and solicitude. There is in the very nature of this universe something that is eternally on the side of the man who goes on an errand of mercy. This is seen from the fact that the house that rests upon the rock stands, while the one on the sand falls. "The stars in their courses fought against Sisera."

A Tremendous Claim

Now what is Jesus saying in this parable? He is really making a tremendous claim. He had just completed the Sermon on the Mount, which reveals those supreme heights of spiritual insight that we love to look at from a distance, but do not seriously try to climb. And after concluding the sermon, he said that those who take his words seriously and try to act upon them in their personal and social relationships, will live enduring lives, and those who do not, will be brought to destruction. Truly, a tremendous claim. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Yes, but the foolish man also built. The thing that Jesus condemned in that second builder was not his inactivity, but his indiscretion. It was not that he did nothing, but that he did the wrong thing. He was not like the man in the other parable, who, through cowardice, or caution, or laziness hid his talent, and did nothing with it. This man, on the contrary, did something. He was active, energetic. No doubt he meant well. He, too, built a house. Goethe probably was right when he said, "Nothing is more terrible than active ignorance."

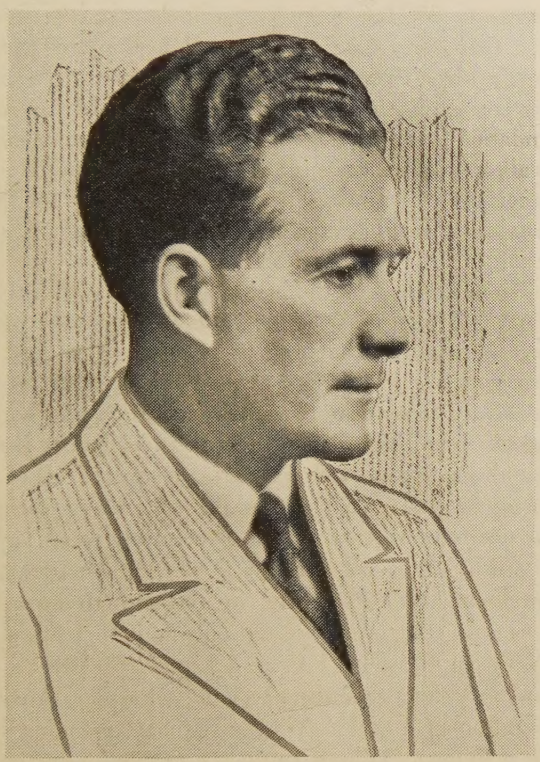
Foolish Men

Precisely for this reason it is difficult to arrest or make an impression on his temper. It is easy to say to the man who does nothing, "Thou wicked and slothful servant." But according to Jesus, this particular man is neither wicked nor slothful. He is foolish—"a foolish man." This is why it is so hard to deal with him. For, if you argue with him, he will not point you to a vacant lot, deserted and grown with weeds. He will point you to a house, neatly and artistically built, and, from all outward appearances, just as fine-looking, if not more so, than your own. Indeed, he may even do more than that. He may point you to this year's barn—twice as big as the one he had last year, for he has pulled it down and built greater. But to this, too, comes the reply of Jesus, "Thou fool."

I have been tremendously impressed as I have thought of how many times Jesus characterized people as being foolish. I do not know whether it was the innate courtesy of his nature, his insistence upon giving his brother man the benefit of the doubt, or his unwillingness to impute wrong motives, but I do know that where we should say, "That man is downright wicked or mean," Jesus said he was foolish. When the man in the parable, in the face of all the poverty and need of the world about him, pulled down his barns and built greater, we should have said, "That man is downright wicked. He is inhuman." Jesus said, "He is foolish." The trouble was not in his heart, but in his head. What he lacked was not justice, but judgment. When the five virgins came with no oil in their lamps, Jesus did not say they were wicked, but that they were foolish. "O fools, and slow of heart to believe," said he of his generation. And to cap the climax, when he hangs upon the cross, his body mangled by the hands of wicked men, he does not pray: "Father, destroy them. They are cruel and beastly." He says, rather: "Father, forgive them. They are foolish men. They know not what they do." Those words stand as an unparalleled expression of divine courtesy.

But it is more than courtesy. It is wisdom. For when a man or a group of men violate the moral laws of God, laws which we believe Christ has embodied and expressed, he works havoc not simply on his fel-

lows; ultimately he works havoc on himself; he throws a boomerang. "Harm watch, harm catch.—Curses always recoil on the head of him who imprecates them. —If you put a chain around the neck of a slave, the other end fastens itself around your own.—Bad counsel confounds the adviser.—The devil is an ass." Emerson's words are true. When my act not only hurts another, but comes back and hurts me, as it ultimately must, then my wickedness becomes wickedness to myself. It is therefore more than wickedness. It is folly. "O Jerusalem, Jerusalem, which killest the prophets. . . . ." ". . . If thou hadst known. . . ." Known what? Known that you were thereby killing



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yourself. That is why Frederick Palmer, at the close of the war, wrote a book which he called "The Folly of Nations," not "The Wickedness of Nations." During that bloody contest, as we read of the unspeakable horror of it all, we were impressed with the wickedness of man, but in the clear light of the after years the whole thing seems to us the most amazing expression of human folly.

The Gospel Is Common Sense

I stress this thought because it is important. The one thing that the world has never conceded to Jesus is the wisdom and sheer sensibleness of his teachings. The gospel of Jesus has never been able to command the intellectual respect and confidence of the world of affairs. To be sure, there have been some great men who have seen the practical bearing of Jesus' gospel. One is surprised, for example, to hear Bernard Shaw saying this: "I am ready to admit that after contemplating the world and human nature for nearly sixty years I see no way out of the world's misery but the way which would have been found in Christ's will if he had undertaken the work of a practical statesman." He says further, "The demands of Jesus are turning out to be good sense and sound economics." Or here is Matthew Arnold saying: "Nothing will do, except righteousness; and no other conception of righteousness will do, except Christ's conception of it."

These statements from such discriminating minds should carry weight. By and large, however, we do not believe them. We think of Jesus as one who appeals to our goodness and we fail to see that he appeals equally to our intelligence. The result is that religion is something which too exclusively stirs our emotions, but does not sufficiently command our wills. We feel, but do not act. We have never been able to see the wisdom of goodness, the practicableness of idealism, the workableness of the way of love. We think that these are fine things at a distance. We regard them as we do a flower garden. At the close of the day, as we return home tired, we like to go into the flower garden and be inspired by looking at the flowers; but when we are hungry, when the needs of life clamor, we do not go to a rose garden—we go to a vegetable garden.

The Wisdom of Goodness

The thing we have never been able to do is to be sustained by the truth of beauty. Is it not true that religion is for us largely something that tickles our esthetic imagination? Have we not forgotten that Jesus referred to himself as being the Bread of Life, the Water of Life, and to his gospel as being the Salt of the Earth and the Light of the World? Bread, water, salt, light—they are all practical. Have we not forgotten that Jesus did not come simply to give artists a subject for pictures, or poets a subject for songs, but that he rather came to be a way of life? A house—a symbol that represents the most elementary, practical, physical needs of man. That was the symbol that he used to express the workableness of his teachings. But that is the truth that we have never grasped, and so we build our houses according to our own wisdom and the exact logic of our plans. But they fall. History bears record of the wreckage. And if they do not fall they totter. No one can think of life in this country today and not honestly confess that there is something basically wrong with our economic and social structure. The condition is, to say the least, unhealthy. Jesus looks at it and says, "Foolish man."

Our present disillusionment and bewilderment offer an unparalleled opportunity for the church to proclaim again the wisdom of the gospel. It is our privilege to preach the wisdom of goodness, the wisdom of honesty, the wisdom of love. Knowledge will not save us. Few ages have had more knowledge and less wisdom than our own. Merely preaching this gospel is not the end of the matter. The church must live it.

Now if we are going to live it, what are the require-

ments? How can we help others, not simply to respect Christ because we believe he is good, but to follow him because we believe in the sanity and sheer sensibleness of his teachings? Let me suggest one or two things from this very parable.

Why did one man put his house upon the sand? Well, for one thing, he could build it more quickly. You can build a house more rapidly if you do not bother about the foundation. No doubt the foolish builder was having a housewarming party while the other man, as Luke tells us, "digged deep" to find the rock.

But we do not want to dig deep. Can there be any doubt that our "booms," which almost invariably become boomerangs, and our wild speculations, are largely responsible for the economic and social distress in which we find ourselves today? We are eager for immediate results, with little or no thought to processes or to permanence. And that is the antithesis of the gospel.

Foundations and Roof Gardens

Indeed, many of us Americans would hesitate to put our houses upon the rock if we knew that by so doing they would last. Apparently, if there is one thing we do not want it is a thing that will last. We are terribly bored with the thought of permanence. We must at all costs be in style, and styles change. We are suffering from the disease of being up-to-date. But the tragedy of being up-to-date is that one very soon becomes out-of-date. We are transferring this very mania to the realm of morality. Many of us become devotees of new moral cults, not because we have seriously examined them philosophically or viewed them in their historical perspective, but merely because they are new. We are so terribly afraid of missing anything. We mistake the new for the true. It may be, but more often it is not. The thing we shall have to learn is that there are some flowers in God's garden that are not annuals. There are some truths that are neither new nor old, but are eternal. Only thus will sanity once more return to our hectic minds.

In his temptation in the wilderness, Jesus turned his back once for all upon short-cut methods. He was offered the kingdoms of the world and all the glory of them. He could have had them. Had he accepted them, his generation would have called him king, and his influence would have progressively waned. But he "digged deep." He lived for the future. His generation called him a criminal. Today his throne is secure. We call him Lord of all. "The Lord is slow"—but sure. No one will ever see the truth of the divine wisdom who does not see the present in perspective, and into whose plans there does not come the thought of consequences.

There is another reason why I believe this man put his house on the sand. Nobody sees a foundation. Why waste time on something that nobody sees? If people do not see it, you cannot advertise it, and in this day and age if a thing cannot be advertised, what use is it? When we advertise our modern buildings we do not say, "This has a good foundation." We rather say, "This has a fine sun porch," or "a splendid roof garden." Our social buildings are very imposing, but one wonders if they will stand. We are piling on the superstructure. But are we thinking of what is below? One hardly picks up a paper but that he reads of some new merger, some new combination. Up and up the structures go. The question is not, "Do they look well?" They do. The question is, "Will they stand?" What do they rest on? Savonarola said that the citizens of Florence had mistaken a whale for a rock, and were trying to build a city on a whale's back. Are we perchance trying to do the same thing?

Upon what does our economic structure rest? Is it unfair to say that by and large it rests on the assumption that every man shall get all he can for himself? It is evident that that ethic is inadequate. The amazing corruption in our civic life which threatens to destroy the foundation of our democracy is proof enough that profit at all costs is a most damaging motive. The sufferings of countless thousands who, but for public generosity, would starve in a land of plenty, is added proof.

No one will deny the legitimacy of the acquisitive instinct. But to make it the controlling motive of conduct is to admit that man is no better than the tiger that goes out to kill its prey. The gospel of Jesus, in its plea to consider our neighbor's welfare and not simply our own, has seemed to us too idealistic. But the denial of that gospel predicts at present some very tragic results. To say that the acquisitive instinct is the one most worthy of man is certainly to do violence to truth. It is not primary in the pursuit of art, the development of literature, or the growth of science. Certainly affluence is not the only spur to achievement. "Why an Einstein? Why a Lincoln? Why a Burbank? Why a Steinmetz? Why a Pasteur, this great-grandson of a serf? Why a Spinoza, grinding lenses for a living? Why a Luther, a Galileo, and the host of other luminaries who stretch along the vistas of the past like stars on a darkened night, and who pursued their quest for truth and beauty in spite of poverty, the pillory, and threat of death?" Why should we make primary in the world of business the individualistic expression of an instinct which plays only a secondary role in so many other vastly important areas of human life?

The Gospel Deals with Causes

It is precisely because religion reaches down to these hidden motives that its message is at once uncongenial and imperative. It does not deal with effects, but causes; not with symptoms, but diseases. Its truest language is, "Search me, O God, and know my heart," "Create in me a clean heart, O God; and renew a right spirit within me." It affects the world without by changing the world within. It is this "right spirit" that Jesus had and we lack. Had he yielded simply to the acquisitive instinct, he would have been called a success according to the shallow standards of his age.

By being up-to-date, he soon would have been out-of-date. It is not that he placed no value upon material things; it is that he refused to believe that they were of supreme value or that they were big enough to challenge the spirit of man. We act as if "the only things that count are the things that can be counted." According to Jesus, the things that counted most were the things you could not count. That is the meaning of the Sermon on the Mount, with its clear and consistent emphasis upon that quality of life that lies beyond the boundaries of the visible.

These, then, are the things that prevent us from seeing the wisdom of the gospel—thoughtlessness and superficiality. We should be much better off if we did less and thought more, if we were less concerned about the eyes of men and gave more thought to the eyes of God, who looketh not at the outward appearance, but seeth "in secret." "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell. . . ."

"Foolish man!"

A Faith That Never Fails

By Charles E. Schaeffer

I have prayed for thee, that thy faith fail not.—Luke 22:32.

THE SACRED feast in the Upper Room had come to a close, the bitter herbs of the Passover had been eaten, the cup of blessing had been passed and a still and solemn hush had fallen over the scene when Jesus broke the stillness of the moment and, as the great searcher of hearts, began to expose the inmost thoughts of his disciples. For three years they had been together in the most intimate fellowship and Jesus, who knew what was in man, discerned their strength and their weakness. With infinite pathos and pity he turned to Peter, and addressing him by his first name, as he was wont to do, said: "Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

It was a crisis hour in the life and experience of the apostle. It was a moment of deep humiliation for Peter, for one so sure of himself never likes to have his weak and vulnerable side disclosed, for if ever there was a man who was self-confident and self-reliant it was Peter. Now he was being tested to the bone, now he was being sifted as the wheat from the chaff, now the deep sources of strength were revealed to him and now a great challenge was flung out at him.

Jesus prayed for Peter. That fact in itself is not so remarkable. Jesus often prayed for his disciples. "I pray for them," said he in his high-priestly prayer. But the thing for which he prayed in Peter's behalf is of momentous significance. One can imagine him praying that Peter might have more power, more wisdom and better understanding. He was the chief of the apostles, the president of the college of the disciples, and he was presently to assume a new role of leadership among them. Jesus might have prayed that Peter might have more money, for silver and gold he had none, or that he might have a deeper insight into the teachings of Jesus, that he might have a stronger hold on the eternal verities, that he might be less impetuous, more refined, more guarded in his speech, less of a blunderer and blusterer, less subject to human frailties, less given to foolish questions, for apparently Peter was always asking foolish questions of Jesus, but none of these things formed the burden of Jesus' intercessory prayer for Peter—"I have prayed for thee, that thy faith fail not." Here we come upon bed-rock, here we touch the foundations. It is none of the superficial, the incidental, the accidental things of life for which Jesus prayed, but for that elementary, basic, fundamental quality, the one thing that is most needful.

Jesus Looked First for Faith

Faith is a great word in the Bible, especially in the New Testament. Faith meets us everywhere as we move across the pages of this sacred volume. Jesus was always looking for it. He was disappointed when he failed to find it where he expected it and was surprised to find it where he least expected it. Only twice did he marvel, once in the absence of faith, and once in its presence. It was the one human condition which made his miracles possible. At one place he could do no mighty works because of their unbelief. Jesus always honored faith. He never allowed it to go by unnoticed or unrewarded. "According to thy faith, so be it unto thee." "Only believe." "Thy faith hath saved thee." "Thy faith hath made thee whole." "Why could we not cast him out?" asked the disciples. "Because of your unbelief," was his reply. The things that are promised to faith are almost unbelievable. "If ye have faith like a grain of mustard seed ye can remove mountains." "All things are possible to him that believeth." Great things are spoken of love, that ennobling, enabling and enduring quality in life, but even greater things are spoken of faith. It is the topmost fruit on the tree of the Spirit. The one thing for which Jesus was concerned was faith. "When the Son of man cometh shall he find faith upon the earth?" He was not concerned about finding an institution, an organization, theological systems or great movements on earth—but shall he find faith in the earth?

But we have not yet defined this great word that bulges so large in life and in the Christian religion. The definition in Hebrews, "Faith is the assurance of things hoped for, the evidence of things not seen," may be accepted, but the language is such that the average person does not grasp the full meaning. The Heidelberg Catechism defines faith in even clearer terms: "Faith is a hearty trust, an assured confidence whereby I hold for truth all that God has revealed

in his Word." Faith, then, is trust, confidence, commitment, conviction, courage. Sometimes the word is applied to a theological formula or dogma, a creed or statement, but the Bible scarcely ever uses the word in this sense. Faith, strictly speaking, is not a theological belief, but an assurance, an act of acceptance. It is not the assent of the head to intellectual formulae, but the belief of the heart.

It is not my purpose to raise the question or to define the relation of reason and faith. With Paschal we can say, "The heart has its reasons which the reason knows not of." Faith and knowledge are not exclusive of each other but faith is always primary and fundamental. It precedes knowledge and outlives it. The order always is: I believe, therefore I know—and never, I know, therefore I believe. Faith is something far more vital and more dynamic than knowledge. Nor is it identical with experience. Experience does not work faith, but faith issues in experience. We do not go from experience to faith, but always from faith to experience. Experience is not first and faith afterwards. Faith is always first and has been rightly called, "the first thing in the world."

Faith is venture. It dares, it plunges, it is courageous, dauntless, heroic. It never falters, never fails. It is victorious, it surmounts every obstacle, every barrier. "This is the victory that overcometh the world, even our faith." It is the one great indispensable quality of life. All life, all relationships of life, all progress are rooted and grounded in faith. When it lies down despair and defeat submerge the soul. Therefore, whatever else fails in the world our faith must not fail. It is itself the great security which must ever be kept intact. This is the supreme need of the hour, viz., that our faith fail not.

I. Faith in God

There is need of a never-failing faith in God. It is no secret to many of us that the sense of God seems to be fading out of the consciousness of many. There is a skepticism abroad today that seeks to do away with God. This is far more subtle and serious than some are wont to suppose. It lurks in our literature, it is enmeshed in our educational system, it appears in our politics, it is engrained in our economic and industrial order. The personal, living God is being bowed out of the universe. He is exiled from his own Eden. Still dimly conscious of a need of God, man is making all sorts of substitutes for the God who revealed himself in Jesus Christ. Man projects his own ideal into the universe and calls it "God." He discovers a cosmic law running through the universe, through electron, molecule, atom, particle, and calls this urge or force or influence "God." There are today three great forces which are militating against faith in a personal God. The one is in the field of biology. The laboratory despairs of ever finding God in matter. The battle began half a century ago and it is not fully settled yet. Gradually we are assured that science will eventually come to acknowledge God, but thus far its attitude has been that of a doubting Thomas and its slogan has always been—Except I shall see, I will not believe.

The next comes from the realm of psychology. The modern psychologist seeks to reduce the objective to the level of the subjective. The idea of God is a mere projection of man's mind and therefore God is made in man's image rather than man in God's image. Then God is conceived of as ideal humanity and the kingdom of God as merely an ideal social order on earth. The old psychology began with man's consciousness of God, the new starts with human instincts on a purely naturalistic basis. It is this new approach that is doing violence to God and to man's relations to him.

Philosophy and Faith

The third militating factor comes from the realm of philosophy. This all too frequently offers us a closely reasoned out universe which by logical processes shows that the God of the Christian has no existence, or if he does, he differs so widely as no longer to be recognized. Yet without God there can be no Christian religion, and no Christian worship. Now it is precisely this modern skepticism, this sinister cynicism, this veiled agnosticism, this blatant infidelity, that is responsible for the indifference to religion on the part of so many. In their hearts they no longer believe, even though they may still take the name of God upon their lips. Faith in God has been dimmed or has died down in men's souls. Therefore the multitudes do not go to the house of God. They have forsaken the living fountains and have made cisterns for themselves.

Ezekiel says that he saw a dreadful thing in his day. Said he: "I saw in the midst of the temple five and twenty elders standing with their backs to the altar, their faces turned to the east, worshiping the sun." What was an abomination then is an abomination today. Naturalism, humanism, paganism have in a measure supplanted Christianity in that they have set up other gods before Jehovah. When faith in a personal God and in Jesus Christ fails, then our religion becomes bankrupt. Here is precisely the danger we face when we surrender an objective, transcendent God and substitute for him an immanent force in the universe. The religion of immanence is not based on faith. It is founded on a subjectivism which never takes us beyond man or nature.

But faith in God is more than a theological belief, more than an intellectual concept. Faith says, "I believe in God." Reason says, "I believe that there is a God." There is a gulf of difference between these two statements. When I say, "I believe that there is a mother," it means vastly less than when I say, "I believe in mother." The one is an expression of the mind, the other of the heart.

Now it is this faith in God which must be revitalized in our day. But this will never be done as long as we are satisfied with a mere "morality pulpit," or an ethical gospel. To tell men to be good will never make them good. Goodness comes only from the One who alone is good, even God. Therefore, the message of

the preacher of today must be a fresh interpretation of God—such a presentation of him that men will once more believe in him and entrust themselves to him. Faith in God means "betting your life on him."

II. Faith in Personality

Again, there is need of a never-failing faith in personality. We must have faith in man, in blind, blundering, blustering humanity. There is a strange tendency in the world today. On the one hand there is an exaltation, almost an apotheosis of man. Man has be-

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come the measure of all things, and man is gradually usurping the place of God himself. He is once more making himself equal to God. But, paradoxical as it may seem, this age is fast losing sight of personality. More and more the individual fades out of the picture. He is lost in the masses or is submerged in the mazes of a scientific, materialistic and mechanistic civilization. Science deals with principles, not with persons. In a materialistic society a sheep is better than a man. It brings more in the open market.

> For a cap and bells our lives we pay,
> Bubbles we buy with a whole soul's tasking.

A man will give his soul in exchange for worldly goods. And the machine does violence to the man. He becomes a wheel within wheels. Marvelous have been the achievements in the realm of invention. Every new invention has been a projection of some organ or faculty of man. The telescope is an enlarged eye, the telephone is a bigger mouth, a stronger voice, a larger ear. The automobile lengthens the legs of a man; the machine multiplies the hands and feet of man. And now the vitaphone makes it possible for an actor to be staging his play at ten thousand places at one and the same time. The audience believes that it sees and hears the real, living person, whereas the whole affair is mechanically produced. Man is becoming a robot.

This whole mechanistic civilization has a tendency to cheapen life. How else shall we explain the sense of futility which has laid hold of our age? Why has human life become so cheap? Why so many suicides? Why is this crime wave sweeping like an epidemic over our land? Why does the country reek with racketeers, gangsters, bandits, murderers, thugs and thieves? Why are little children snatched from their cradles and ruthlessly hurled into the wastes, while human hearts are broken with grief? Why? Why, because of our lowered faith in the worth of humanity. Why do we permit our fellowmen to be ground to pieces by the war machine and why again do we allow our economic system to hang a millstone of poverty around the necks of our brothers? Why do we allow men and women and children to starve while there is abundance of food in the land? Why do we not protest more vigorously when men clamor for a deadly poison that will bring body and mind and soul to destruction? Is it not because we have such little faith in the value and dignity of human personality? And this lack of faith in personality is largely responsible for the obscuration of the personality of God, and it is most certainly responsible for the present industrial and economic depression under which we are groaning.

Confidence is what the world lacks today. Suspicion, distrust, mistrust, surcharge the atmosphere we breathe and we shall never recover from this sorry plight until confidence in each other is restored.

Nowhere do we need faith in each other more than in the church, which is the fellowship of believers. Our work is too often hindered and hampered by the cynicism, the destructive criticism of those who delight in such things, but who serve to break down the morale of the whole enterprise. I plead for confidence, for a removal of that petty, sinister suspicion from our hearts, so that the work of the church may not be retarded by a lack of faith in one another.

III. Faith in Eternal Verities of Religion

There is also need of a never-failing faith in the eternal verities of our religion. There is a great deal of confusion, of restlessness and nervousness in the world. Men's hearts are failing them for fear. Many have become panic stricken. The spirit of defeatism and despair has laid hold of men. The very foundations seem to give way, the structure of society is tottering, things are shaking. If ever there was a time when faith in those things that cannot be shaken was needed, that hour is now. Faith gives poise, power, sanity, security, stability. It is because we lack faith that we tremble for the ark. If we really believe in the eternal verities we never need to be afraid. We need not apologize for our religion or for any just cause if we believe it. We are not afraid of what man can do unto us. Though the mountains be removed and

cast into the depths of the sea, we will not fear. Though wars should arise against us, in this will we be confident. Our victories are not won by the interrogation point but by the exclamation mark! Skepticism and cynicism and doubt and despair melt away before the rays of a radiant faith.

Sir Arthur Salter in his recent survey of the present plight of the world shows how modern civilization is drifting toward disaster. He says that we are like frightened rabbits, each scurrying to his burrow, and then suggests that our greatest need is courage and magnanimity. The world is panic-stricken with fear, and an epidemic of fear is worse than an epidemic of flu.

We are in need this hour of a confidence in the reality of spiritual values. There must be a reappraisal of a sense of values in life. We have been so engrossed in material things that we have placed our confidence in gold rather than in God. The rule of gold rather than the golden rule has become our standard in life. The depression should teach us this unforgettable lesson that the chief values in life are not stocks and bonds, not bank accounts, not houses and lands, not material possessions, but spiritual entities. One of the first necessities of our age is deliverance from the deadly lure of a secular prosperity. The church itself stands indicted in the great catastrophe which has befallen the world. It has not fully sensed its own responsibility in creating present world conditions nor its available resources to cure the same.

The World Depression Is Spiritual

The world depression is something far more than an economic situation. The causes therefore lie much deeper than the collapse of the stock market. There has been first of all a spiritual decline before there was a financial depression. There is just as much money in the world as there was before the panic. Our material resources are just as great as ever. We do not lack intelligence or technical skill. There has never been a time when our material resources and our technical knowledge were so great. The causes of the depression lie back in the realm of the spiritual—men's hearts have failed, men's faith and confidence are gone. There has been a lack of spiritual vision and a selfishness which has registered itself in the collapse of the present world order. It is evident that the solution to our problems does not lie in legislation. The government at Washington cannot change it. Political parties, no matter what smoke screens, what amphibian planks they put into their platforms, cannot restore prosperity. It is an iridescent dream to put our trust in such or similar schemes. This depression is rooted in the bankruptcy of our spiritual life. And it is there where we must seek the solution to our problem.

And the church must take the lead in this crusade to build a new civilization out of the wreck and ruin of the present world order. Never, certainly, not in our generation, has the church of Jesus Christ faced such a great responsibility and such a rare opportunity. We must call men back to their senses, they have been on a long spree of material prosperity until the sense of spiritual values faded out of their consciousness. There was an air of sufficiency, of selfishness, of arrogance and pride about them, until they became cynical of religion and sneered at moral values. In the heyday of their prosperity they forgot God and worshiped an idol of gold. Now civilization is threatened with actual collapse and men's fortunes have melted like snow in summer. This is the hour when the church must call men to penitence and prayer. And this penitence must be deeper and more vital than simple sorrow for losses sustained. It must penetrate into the depths of the soul and purge away those selfish and ungodly lusts and desires in which men indulged and flourished as a green bay tree.

The Church Must Repent!

And before the church can call men to repentance it must repent itself. It must divest itself of the spirit of selfishness and worldliness, of mechanism, and humanism and be once more a glorious church not having spot or wrinkle or any such thing, but holy and without blemish. In the meantime it must bring to distracted men and women the message that will enable them to face life with courage and faith. To do this the faith of the church itself must not fail. It must lay fresh hold upon those eternal verities that never fail. It must sense anew its mission in the world and bear witness to a living Lord. This is what characterized the early church. Those early Christians went forth with a dauntless faith that could brook no defeat. They had no wealth, no organization, no social prestige, no world empire back of them, but they had faith, and they subdued kingdoms, wrought righteousness, stopped the mouths of lions and built a new world amid the wrecks of a passing civilization.

Heartened by these heroes of the faith, let us go forth as conquerors in our day and generation. O Church of God, rise up in thy might and majesty, and go forth on thy conquering mission! "According to thy faith be it unto thee." Thy faith is the victory that overcometh the world.

The Need of the Hour

Faith, however, is not a mere passive virtue, mere receptivity and nothing more. Faith is active. It energizes the will and sanctifies the emotions, it always issues in good works. Jesus said to Simon, "When thou art converted strengthen thy brethren." Faith is not mysticism, not a trance in which one floats away to everlasting bliss, but the dynamic of a great crusade, a heroic adventure for him and for the cause on which it is stayed.

This is the need of the hour. Only believe! Only believe! But whence cometh faith? The Holy Ghost works faith in our hearts by the preaching of the Gospel and confirms it by the use of the holy sacraments. Faith cometh by hearing, and hearing by the Word of God. Preach faith until faith comes. This is our great mission, viz., to keep faith alive in the human breast. Ours is not the task to build up a great organ-

ization, a great institution, but to kindle faith in the souls of men and keep it aglow. I pray that our faith in God, in man, and in the eternal verities may not fail.

O for a faith that will not shrink
Though pressed by every foe:
That will not tremble on the brink
Of any earthly woe.

Lord, give us such a faith as this:
And then, whate'er may come,
We'll taste ev'n here, the hallowed bliss
Of an eternal home.

A Lodging Place of Wayfaring Men

By Howard Chandler Robbins

O that I had in the wilderness a lodging place of wayfaring men! Jeremiah 9:2.

I WONDER whether there is anyone here this morning in whose mind this wish of Jeremiah does not awaken a responsive echo, either of memory, or of anticipation. How frequently we are reminded, by the first glimpse of crocuses, or of greening willows, or of returning song-birds, of a great world of life and interest and beauty to which we are related by a thousand natural tastes and sympathies, but from which we find ourselves to a great extent cut off by reason of our residence in the city! No doubt most of us are in the city by choice, direct or indirect. Either we actually prefer its stimulating, engrossing, many-colored life to the quieter life of the country, or else we find ourselves engaged in a business or profession which can be pursued to greater advantage here than there. However that may be, there are few, if any, who find city life altogether sufficing; and this wilderness wish, expressed so simply, long ago, by a city dweller like ourselves, has a real meaning for us.

"O that I had in the wilderness a lodging place of wayfaring men!" It paints pictures, that haunting phrase! Perhaps it is the picture of a hunting lodge somewhere in the north woods, great pine trees spreading their branches overhead, the ground about carpeted with pine-needles, and the sight of a thin blue wreath of smoke rising from a rude chimney. Perhaps it is the picture of a bungalow by the seashore, juniper bushes in the foreground, grey stone walls stretching seaward, and, not far off, the white lines of the restless surf. Perhaps it is not so definite a picture, but mere nostalgia for the country, Kipling's "spring fret," the preference for wood roads in place of crowded sidewalks; for spaces, open wind-swept spaces, instead of congestion; and for a while the companionship of nature instead of the crowded contacts with people. There is a wilderness side of our nature to which this phrase makes a very direct and poignant appeal. I am sure that there must be times when all, or nearly all, of us have ears for it.

City Selfishness

Jeremiah, however, had something more serious in mind than spring restlessness, or summer vacations, when he expressed this longing for the wilderness. It was the moral, not the physical, atmosphere of Jerusalem that he was beginning to find stifling. It was the selfishness of the city that was preying upon his mind. "Take ye heed every one of his neighbors," he exclaims, "and trust ye not in any brother: for every brother will play the Jacob"—in other words, supplant, outreach, outwit, as Jacob supplanted Esau. Jeremiah touches here upon one of the sore spots of city life. There is a lack in it of the sort of brotherly cooperation which one finds in the country, where men are driven by the exigencies of the situation to act together, and it is to the common interest that they should do so. There are hamlets in rural New England, for example, where during the haying season every able-bodied male in the community will be out in the fields, lending a hand. In towns, on the contrary, men encounter each other as competitors quite as often as they meet as comrades. Often there is bred there an inordinate love of acquisition which leads to ruthlessness and overreaching. It has been charged to the account of town life that, while it is "doubtless busy, practical, intensely active—its business is not always of the ennobling sort. Its practice in the strain and struggle of selfish competition is often distinctly hostile to the growth and play of the best instincts of human nature. Its intensity is often the mere result of confining the manifold energies of the mind to one narrow channel, or concentrating the whole complex of human powers and forces upon the single aim of self-advancement."

The Godlessness of Cities

This was one of the evils of city life which led Jeremiah to long for a lodge in the wilderness—this unfraternal character of city life, this lack of sympathy, fellow feeling, brotherly cooperation. And the other and kindred evil which deeply troubled him was the city's godlessness. Jeremiah does not stand alone here. It was the burden of complaint of nearly all the prophets of his time. They saw their people passing from the agricultural stage to the mercantile and civil: a process of transition which is sometimes inevitable, but always accompanied with danger, and sometimes with disaster. Intercourse with foreign nations was bringing an influx of foreign and disintegrating ideas. Rapid growth in wealth on the part of some was offset by the growing poverty of others, and the beginning of a cleavage between classes such as Israel had never known before. And in the eagerness and excitement of the new social life, and the absorption of its energies in material acquisition, there was the temptation to thoughtlessness, to forgetfulness of the past, to neglect of the truths and principles which from the beginning had been the source of Israel's strength.

Whether or not this indictment of town life which

the Hebrew prophets make is fair, whether or not it is generally the case that religious infidelity is commoner in the cities than in the country, is an open question. At all events there is need to be on guard against it, because there is great and insidious temptation to yield to it. One is more tempted to become worldly-minded when one is surrounded by man's handiwork, than when one is surrounded by the works of God. "It is not upon the broad sea," says a modern theologian, "nor in the lone wilderness, that men learn to question the goodness, the justice, the very being of their Maker. Atheism is born in the populous wastes of cities, where human beings crowd together, not to bless but to prey upon each other; where rich and poor dwell side by side, but are separated by the gulf of cynical indifference and social disdain."

So we find that the real reason for Jeremiah's longing for a lodge in the wilderness is not so much love of nature as a feeling of depression, and a desire for solitude, for escape, for the cleansing and renewing of a tired mind. "O that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them"—go forth from a community which, lacking the high and ennobling restraints that faith in God puts upon human conduct, had become luxury-loving and corrupt. Whether it was effective, whether he followed out his wish and found his wayfarer's lodge and lived there for a few good days or weeks of physical and moral refreshment, we do not know. There is reason to suppose that he did. To an extent not generally recognized, the wilderness is the background of Hebrew and later on of Christian religion. Moses, after he had fled for his life from Pharaoh's court, spent there years of preparation for his life work. It was in the wilderness that he came to know God, and to know his own mission. Amos was a herdsman. Elijah was desert-bred. John the Baptist lived in the wilderness, belted with a leathern girdle and eating locusts and wild honey. He came from it to preach repentance.

Jesus and the Out-of-Doors

Jesus himself spent forty days in the wilderness immediately after his baptism and before his public ministry. St. Mark tells us that the Spirit "driveth him into the wilderness." It was not his only withdrawal into solitude, although it was the longest of which we have record. It is significant, I think, that on almost every occasion when we are told that Christ was at prayer, we are given some intimation that it was out-of-doors. We find here a clue to what prayer meant to the Savior. It was less an act than an attitude, less a form of words than an absorbed mood of submission, love, communion. To one to whom nature is sacramental, to one for whom the eternal ranges through the entire fabric of created things and shines through with an all but tangible glory, to such an one the groves are all God's temples, and the mountain tops a meeting place with him. The Savior's love of nature shines through the gospel as an inspiration. One of our American poets, Sidney Lanier, has understood and interpreted with beautiful sensitiveness this aspect of Christ's experience:

> Into the woods my Master went
> Clean forspent, forspent,
> Into the woods my Master went
> Forspent with love and shame;
> But the olives they were not blind to Him,
> The little grey leaves were kind to Him,
> The thorn tree had a mind to Him
> When into the woods He came.

This longing, then, for a lodge in the wilderness, for quiet, for solitude, for retirement, finds confirmation in the practice of Jesus. The more closely we study the divine life, the more it is borne in upon us that Christ very often sought retirement; that he very often withdrew from the importunate crowds which sought his help; that he was much alone. Can a life give largely without receiving largely? The life of Christ is the answer to that question. He came to give. He lived to bless. And yet he knew that life can be exhausted, that virtue can go out of it; that it needs to be replenished; that it needs its wilderness lodge; and he sought replenishment in meditation and in solitude. "Come ye apart and rest awhile," said our Lord to his disciples, and led them forth into a desert place.

Howard Chandler Robbins

There is a timely hint here for over-active people, people who are so absorbed in charitable works that they neglect their own mental and spiritual cultivation and become spiritually impoverished as a result. They rush from one enterprise to another, from one committee meeting to another, and the result is that, either they spread themselves too thin to be of any great use, or else they put their hearts into their work and go on to the point of exhaustion. Neither is the Chris-

tian way. He who came not to be ministered unto but to minister guarded his times of seclusion, his hours free from interruption, his sabbatical rests. One hears it said that there is no time nowadays to read poetry. The time when we most need the refreshment of music, art and poetry is precisely when we seem to have no time for them, when our lives are in danger of becoming jaded and commonplace and fagged. It may be precisely there that our own lodge in the wilderness is awaiting us: in the homely beauty of Burns's lyrics, or in the noble and moving strains of Bach.

Civic Betterment

There is a hint for us here as citizens, in our civic schemes and plans. Some of the evils of poverty are exaggerated. The bitterness of poverty is often a matter of contrast rather than of actual condition. Men and women who are pioneers in some new country endure hardships willingly when they realize that all their associates are in a similar case. But poverty in cities has certain evils which are not sufficiently recognized, and among them are the evil of overcrowding, the demoralizing effect of constant publicity, the dehumanizing of men and women through the withholding of the opportunity to be alone. This should weigh with us more than it does. It should affect in a practical way our plans and our philanthropies. I know few things more unconsciously pathetic than that young men and women should be found doing their courting as one often sees them in the evening on Third avenue under the rumble of the elevated—the springtime of life shorn of its setting of happy quietness. Good beginnings have been made, municipal and social, for securing breathing spaces of peace and quietness for our people—in fine park systems, in museums and art collections open to the public, and in the beneficent activities of parish houses and settlement work.

But the work must be done on a vaster scale to be truly effective. And, for one thing, we should make much greater use of our sacred buildings during the week. We should find means to attract people to our churches during the week, when they are for the most part empty. We should take steps to make the house of God really a house of prayer for all people, a wilderness lodge for their spirits, a place where men and women come, irrespective of their church connections, in all naturalness and simplicity, and bring their sorrows and their problems, and find it a spiritual retreat.

"The World Is Too Much with Us"

And finally, there is a hint here for our devotional life. "O that I had in the wilderness a lodging place of wayfaring men!" The words must be interpreted by the character of the man who uttered them. It was not cowardice which prompted them. Jeremiah was one of the bravest men of Old Testament history, valiant for truth, fearless in resisting popular passion and in telling unpalatable truths, and in the end he paid the penalty of valor by a martyr's death. It was not cowardice, it was moral sensitiveness, the sensitiveness of a nature, pure and noble, which, that it may be true to God and useful to its fellow men, seeks to keep itself unspotted from the world.

That can be done in but one way, by frequent withdrawals. There must be in every life some spiritual counterpart to the wilderness lodge, some hidden sanctuary of thought to which it may retreat in order to renew its strength. Men can live without praying, and many do, but without prayer men cannot have the strength of spiritual renewal. For noble living, prayer is not a luxury, it is a sheer necessity.

> The world is too much with us; soon or late,
> Getting or spending, we lay waste our powers.

We are told that there is difficulty in making trees live in this city. The lack of space and the pollution of the soil are not favorable to their growth. If souls are to grow they too need space. They too must drive deep roots into life-renewing soil. Nature is our physical environment: we cannot do well without contact with nature. We need our wilderness lodge. God is the soul's environment, the God in whom we live and move and have our being. We cannot truly and deeply live without constant replenishment of life from him.

Dives and Lazarus in 1932

By Orvis F. Jordan

Now there was a certain rich man; and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate full of sores, and desiring to be fed with the crumbs that fell from the rich man's table. *Luke* 16:19-21.

FIGHTING broke out a few months ago on the garbage piles outside of Chicago. Men and women fought each other to secure scraps of food on the city dump. Some of these people lived in habitations constructed of discarded sheet iron and old dry goods boxes. In these miserable habitations were children, also, who struggled with filth and disease for the right to live. Chicago is not the only place in America that such misery may be seen. One may find it in camps of miners in the coal fields of West Virginia and Kentucky, and in many smaller cities.

Terrible as are the physical aspects of poverty in the richest nation of the world and the richest nation of all history, more terrible still are some of the moral and spiritual results. At Pontiac, Illinois, is a reformatory. The population of prisoners here has increased from about 1,700 to 2,850 in a little over two years. The place is so crowded, in spite of the erection of a new building, that many of the educational and industrial processes have stopped, and teen age youths sit in their cells all day long a prey to

abnormal vices, and meditating retaliation for all they suffer.

The church statistics indicate the accompanying tragedy in the spiritual life of the people. While in many of the more fortunate communities a sobering of the minds of the people has increased church attendance and church membership, there are millions of people in less favored sections who have nothing to use when the collection plate comes around and no clothes befitting the house of worship. These people tend to remain away from the house of God.

All of this contrasts vividly with the luxury which still flaunts itself among the new rich. In a suburban city of New York, one finds a dog cemetery, where dogs that have been embalmed by licensed undertakers are laid to rest. Not twenty miles away human bodies are carted away to dissecting rooms for lack of money with which to inter them. The road-houses, the dance halls and the swell clubs tell the story of what happens to the national income when it falls into the hands of the political grafter or the get-rich-quick business operator.

All of this is much like the story told two thousand years ago of a man "who fared sumptuously every day" in blissful disregard of the beggar at his gates while dogs licked the sores of this beggar. Were the great Teacher walking the streets of Chicago or New York today would he not repeat his parable of Dives and Lazarus? And would he not add to this parable many another?

On Labor Sunday of 1932 it will be more difficult for a minister to ignore poverty and injustice than for many years past. There will still be people who will urge ministers to "preach the gospel." By this they mean a mutilated gospel which will ignore the great parables to be found in Luke's gospel. But the true minister will give "meat in due season."

Even some of the unfortunate people say they want to go to church to forget. Without doubt a part of the duty of the church is to build courage and faith in the face of life's great problems. But we never really succeed in running off from unsolved problems. While we do not want our church turned into a political forum or an economic classroom, we cannot believe that a religion that is vital can ignore the most important concerns of its people.

The Church's Task Today

But what can the church do for the workers in America in this our greatest economic crisis? When the whole world with its greatest statesmen and its greatest economists seem puzzled and uncertain it is no time for easy dogmatism and violent denunciation. The scientist approaches his unsolved problem with humility. One must say in all humility that many employers of labor all over America are just as concerned in seeking a better way of conducting American industry as are ministers and social workers. The church may safely count upon their support for any program that has in it any sign of reason and practicality.

The first thing the church needs to do in 1932 is to arouse interest and compassion. Nearly everyone is talking about his own losses and troubles. But most people do not sufficiently envision the widespread distress that is to be found all over the land. It was out of the wellspring of compassion that came the great works of Jesus. He fed hungry people and healed sick people because he was sorry for them. In the daily presence of misery we tend to grow calloused. We accept the hard facts of life as though they were a necessary part of the social order.

Sympathy is contagious. If the minister has it in his heart, he can impart it. Last winter a group of ministers went through the underprivileged sections of Chicago. They had left some poverty behind in their favored suburban community. But they saw hundreds of men loafing around a city flophouse, for there was no one to hire them. They found charity workers overworked trying to meet the needs of new families who no longer had food. They saw sickly children getting one meal a day in a church that was doing its best to meet a community need. When they came back home there burned in their hearts a new sense of compassion. And they were able to hand it on to others. They made comfortable suburbanites feel that, after all, the underprivileged were their brothers.

Education in Actual Facts

When we begin to feel, then we often begin to think. A subject that was gray and drab becomes vibrant with human interest. The church must furnish to people living sheltered lives both eyes and ears that they may know what is going on. If Dives in 30 A. D. had lingered around his gate for ever so little a while, or if he had been willing to listen to a story of what was out there, perhaps he would not have consumed his income in riotous living.

The church has also the task of starting processes of adult education in those phases of economics that are so closely related to human welfare. To start adult education does not mean to adopt a dogma in the field of economics, and then set out to "put it over." There are dogmas aplenty, but authoritarian economics do not appeal to most of us any more than authoritarian theology does. The preacher and his people must approach the industrial problem with the humility of a scientist. There is room for hypothesis. There is a demand for laboratory method. There is need for an unprejudiced mind.

But certain established facts need greater publicity than they have yet received. We have reached in America a most unprecedented concentration of wealth and income in a few hands. The National Bureau of Economic Research reported that in 1926, 4,500 people had an average income of $240,000 each, while 44 million people in America had incomes of less than $1,000. The per capita income in America is $700 for every man, woman and child, but the Treasury Department reports that in 1929, 504 persons received incomes of more than one million dollars apiece. The total incomes of these 504 persons was

$1,185,000,000. In other words, these 504 persons received the equivalent of the incomes of 1,692,000 other people.

Theodore Roosevelt called our attention to the enormous waste involved in the cutting of our forests and in the use of our oil deposits. Vast enterprises of exploitation have robbed our children of their heritage. And the people who made their money by wasteful exploitation have used it with the same disregard for the welfare of others.

The minister who has read six books in the field of economics is usually the best read man in town in

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the field. His reference to epochal books may be the means of starting a run on the public library. Should these things go on all over America for four years it would be impossible for political conventions meeting in 1936 to send out over radio the "whoopee" and inanity that characterized both major political conventions this year. It seems to be the business of politicians to set us to talking about anything except our real issues. The real issues are to be faced behind closed doors where privilege can speak unchallenged. This year both major parties wanted to key the campaign to a discussion of prohibition. It is a much "safer" topic than our bread and butter. Even the Socialists were willing to be led off on this sidetrack.

But if the time should ever come when men and women know as much about economics as they know about making home brew or fixing carburetors, a lot of cheap politicians will be out of a job. And with their going there might come to our legislative halls the kind of intelligence which would bring America to the forefront of social progress. She has been lagging behind nearly all the civilized nations of the world.

Social Intelligence Lags in America

But these are days when the church must meet emergency situations as well as educate for the future. Starving people will be dead before education gets in its work. In big cities organized charity has been so greatly taxed of late that in many communities the charity workers have asked that the churches take care of their own poor. It places a double burden upon us. Church members are the leading givers to the general charity funds. Then they are asked to give again to care for their own poor.

The church has a tradition for emergency relief. Its first officers were set apart to relieve the apostles from waiting tables. Paul gathered a vast poor fund among his Greek churches with which to relieve the poor in Jerusalem. Generosity in the face of this need went the whole length of a voluntary communism. This communism failed two thousand years ago just as it has failed many times since. Even religious people seem to need other motives than those of the social good to carry them through the day's work. But the church of two thousand years ago was bold enough to try anything if only the hungry might be fed and the needy have their wants alleviated.

In a similar spirit very unusual things are going on right now in some churches. Rev. Paul Rader is carrying on vast canning operations at his Gospel Tabernacle in Chicago. One hears of ministers' heading charity drives. Rev. Johnston Myers continues to provide a free breakfast for the unemployed. Social students can find many things wrong with these enterprises as a permanent policy, but as emergency measures they meet the need.

Organized charity usually does relief work better than churches, just as the public school has been able to supersede the church school in most communities. But when a wild-eyed man comes into a church office and announces that he has not eaten for two days, something has to be done about it, no matter what the ultimate solution of our economic problem may be.

Some Problems to Study

The Protestant church is now belabored across America for trusting too much to legislation and not enough to moral suasion. There is doubtless something in the indictment. Heady zealots cumber up our already over-fat books of laws with new commandments. It is a heritage of the Geneva of John Calvin's day.

But no honest churchman can fail to be interested in certain great experiments that are being tried in other civilized countries. The effort to lift from the human race the specter of want in old age becomes an ever more pressing problem. Would an old age pension system take away the motives for industry and thrift? Perhaps. But, then, perhaps not. Is the

unemployment insurance of England, contemptuously called a "dole" in this country, as big a failure as we have represented it? It has probably kept England out of revolution. A dole in Spain might have kept the recently deposed king on his throne. The alternative is the system we have. One of our biggest telephone corporations has been able to maintain its dividend of nine per cent unimpaired right through the depression. But in this period thousands of good men have been thrown out of jobs and their families are in some instances supported by public charity. After taking the best of the lives of these men, who should keep them, our charity organizations or the telephone company?

The church has the duty of keeping the various competitive elements of society in fellowship. To assume a necessary conflict of classes which must eventuate in class war is only one more piece of economic dogmatism. More has been done by business men pioneering in the direction of a better social order than has been accomplished by soap box orators. One may mention Arthur Nash, John D. Rockefeller, Jr., the Columbia Conserve company, Hart, Schaffner & Marx and be conscious at once that coming from the employers' side is good will and a desire to set up industry upon a juster basis. And on the side of labor are constructive leaders who realize that there is a necessary partnership of capital and labor if there is to be cooperation. Russia's "Primer" may make ridiculous the competition of our manufacturers. But an American primer would make as ridiculous their jealousy and suspicion of experts. The church pins her faith to the word of Holy Scripture that God made of "one flesh all the nations of the earth." There will be no ultimate solution of the problem of industry which does not make men friends and cooperators.

Is Joy in Work Attainable?

We have spent most of our time in this sermon talking about the rewards of labor. The laborer must be fed and housed and kept healthy if he is to do his best. But the deepest problem of labor in this machine civilization is after all, a spiritual problem. How shall the factory man be led to feel toward his labor as did the hand craftsman of a former era? Out of our labor should come the joy of achievement. Each man should express his best self through his job. And this the church may say to all workers better than any other voice can say it.

On this Labor Sunday let the church be the voice of the living Christ pleading for justice as between man and man. May this voice arouse in all our hearts compassion for the needy, wisdom in practical problems, a spirit of helpfulness and a brotherhood that will surmount all obstacles. If religion were of real service in such a cause, it would not be necessary that there be an impassable gulf between Dives and Lazarus. We might rewrite our parable with the approval of the great Teacher and report that Dives and Lazarus rested their heads together while Abraham stood near by giving them his blessing.

Let the Eighteenth Amendment Stand!

By W. E. Moore

THE church, as an agency of religion, has a right to voice its message and convictions on any social, moral and ethical issues of the times. As a minister of the church I am assuming this prerogative tonight and am to address myself to the most discussed subject before the American people just now—the prohibition situation. I do not hesitate to do this and hold no one responsible for what I shall say but myself. We have been complacent long enough; we have been silent long enough—and now that the prohibition problem has become a political one and is definitely fixed in the platforms of the two major political parties, we should arouse ourselves to an intelligent reconsideration of the subject and not hesitate to express our deep convictions with burning enthusiasm.

Many people are opposed to the 18th amendment because they sincerely feel that moral conditions would be better without it; others are opposed to it because they believe our economic problems could better be solved without it; then many are opposed to it because they believe it is an encroachment upon the rights of citizenship; while a great host are very frank to say that they are opposed to it because they want to appease their appetites with intoxicating beverages.

Sentiment for Enforcement

Over against these groups are a great block of our people who are convinced that for the good of all concerned, in the face of our modern machine age, the 18th amendment should not only be retained in the constitution, but should be sincerely enforced. This large group, representing millions of our citizens, is not unmindful of the laxity of law enforcement and of the many failures in certain quarters to get convictions against law violators, and of the gangsters and bootleggers who are operating in defiance of our federal law—yet in spite of all of these factors this large group of citizens see certain definite gains made under the prohibition laws, over the past twelve years—so stupenduous and self-evident have been the gains that the good far outreaches the bad.

But we are told that there is more drinking today than ever during the days of the saloons—who told you? Some one living in Chicago or New York—or perhaps you saw it from Arthur Brisbane or the Chicago Tribune. But we are not in Chicago. I ask you as a citizen of this community, those of you who have been here for years and know of saloon days and prohibition days—is it true? Do you see more drinking on the streets than during the saloon days? Do you see more drinking at annual home-coming football games at our university now than you did during pre-prohibition days?

We are told, too, that more young people drink today than ever. Is this true? The high school superintendents, and college and university presidents of this country have denied this time and time again. In fact, in most high schools there is practically no drinking among the students. I have been with students in their fraternities, sororities, various meetings, dances—and from personal observations and inquiry I can say that drinking among them is practically nil.

We are told that many of the well-to-do people in every community have wines and whiskey in their

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basements. Many of these people no doubt have, but there are more well-to-do and dependable citizens who do not, and even if they have, it does not represent nearly as many as would have liquors under legalized liquor distribution.

Some Rumors—and the Facts

We are told that there are as many as twenty-five speakeasies in our town and that you can even order your intoxicating drinks, and have them delivered at your door. Is this true? Who told you? There may be speakeasies somewhere around here, but I have confidence enough in our city officials from the mayor on down to believe that bootlegging is kept at a decided minimum. At least, as bad as some would have us to believe it is, the youth of our city do not have a licensed dispensary of liquor constantly confronting them. A traveling man landed in our city a few weeks ago and asked a friend of mine to direct him to something to drink; he said he had searched a long time and couldn't find any, that a Negro porter at one of the hotels could have bought some for him, but he wanted $3 a pint for it.

What About Beer-Prosperity?

We are told again that the 18th amendment should be repealed so as to bring back days of prosperity. (You see there are some people so stupid and uninformed as to believe that prohibition has brought about the depression.) In what way bring about prosperity? First, they say, by giving the farmer an outlet for his grain; second, by putting men to work in breweries; and third by placing a tax on beverages, etc. The reply to the first argument is that less than 1 per cent of the farmer's grain went into beverages during the high tide of the saloon. The reply to the second argument is that only twenty-eight people worked for breweries for each million dollars invested, while in the average industry 308 were employed for each million dollars invested (during the best year of the saloon, 1916, only 79,000 persons were employed in breweries and distilleries of this country—this would seem an insignificant number in the face of 13,000,000 who are unemployed now). The reply to the third argument is that revenue on intoxicants would come from those who would consume the most liquors and from those who could less afford it—the common working men—in other words the mothers and children of laboring classes would suffer.

The 18th amendment from the day it became effective has met stubborn resistance by a group of millionaires and multimillionaires who sponsor the Association against the 18th amendment. These wealthy men want the 18th amendment repealed so as to reduce their income tax obligation. From the beginning of the enactment of the 18th amendment there have been leaders and so-called respectable citizens who have openly, intentionally and defiantly violated the federal laws and have boasted with pride in doing it. These two groups of men and women have aided in creating public sentiment for a disrespect for all laws and thus much of the crime and corruption in our land accompanying liquor violation have resulted from such sources. No wonder the daily press of our large cities is saying that conditions are worse than in pre-prohibition days and that our laws cannot be enforced! Much of this propaganda is controlled by these two groups.

"Personal Liberty"

There is a third group of citizens who feel that their personal liberty has been denied them and want wines and beers just because they have appetites to be satisfied. These people use this personal liberty excuse in this particular who would not dare use it in any other application to our modern life. This is the most anti-social attitude that one could possibly take. One might as well say, "the highway is mine, it was made by the county or state for me; I am going to run as fast as I want to and take both sides of it if I want it—these laws to preserve human life are not for me." But every law that is of any consequence at all is for you and you cannot live a day to save your

life without conforming to it, for your sake and for the sake of others.

Suppose we were to return to a modified form of liquor-selling, do you believe it would solve our problem of law enforcement? Suppose we did have light wines and beers for our use, do you believe that because of that we would have a better type of men, women and young people? Suppose we should repeal the 18th amendment and each state passed its own laws and controlled its own drinking, would we have less crime?

Suppose the young people of our university could legally purchase good liquors, would it mean that we would have better young people and that on Sunday morning more of them would attend church than at present? What guarantee can the Democratic party offer us or what assurance has the Republican party to make us, that if we repealed the 18th amendment or returned to a modified form of the Volstead act and have light wines and beers, conditions would be better than have existed under the 18th amendment? The enforcement of the 18th amendment has not been the best sort of an enforcement record, we are ready to admit, for we have never had a President who has taken the matter seriously, unless Mr. Hoover has—and many of us are inclined to believe that he has been so pressed with other duties that he has not done an exceptional job of it—but a great majority of people in this country are beginning to realize that it would be folly and dangerous to attempt to change to something else except better results.

The Present Challenge

This is the year when we shall be challenged to think through and decide one way or the other on prohibition. There are three major issues before us, two of which are well expressed in the platforms of the two leading political groups.

The first is presented by the Democratic party for an out-and-out repeal of the 18th amendment, and until this is accomplished, an immediate modification of the Volstead act granting intoxicating beverages. Read the platform of the Democratic party relative to prohibition—it is brief and clearcut, you know exactly where the party stands on this issue.

The second issue before us is offered by the Republican party. This group favors a submission limited not to the issue of retention or repeal, but to a proposed modification of the amendment, which would preserve the gains already made under the present prohibition laws through the powers of the federal government, but allowing the people themselvs to determine what should be the attitude of their respective states toward the 18th amendment. Read the platform of the Republican party relative to prohibition—it is comprehensive and clearly understood. Both parties pledge themselves to protect the public from the return of the saloon.

The third issue before us is the one we now have, namely—that of retention and enforcement of the 18th amendment. We are committed to this position as long as it is in the constitution of the United States, and if a desperate effort were made by federal, state and municipal officers to enforce the laws regulating liquor control and transportation, and if a sincere effort were made by good citizens to respect the laws, we would in an astonishingly short while notice a decided improvement all over the country, especially in large centers where violation is now so evident.

Your Name

By John Ray Ewers

A good name is rather to be chosen than great riches and loving favor than silver and gold. Proverbs 22:1.

HAT'S in a name?" Everything! Listen while I pronounce certain names and see what significance they carry for you: "Edison," perhaps the most luminous name in America. A poor boy, thrown from a baggage-car, years of obscure toil, the invention of the electric bulb, honor, integrity, wealth, constant labor, mounting appreciation, the "Golden Jubilee of Light"; "Sinclair"—a name blazoned on many a filling-station, a wealthy man recently in jail; "Carnegie"—canny Scotch benefactor who gave away millions, and maintained that it was a crime to die rich; "MacDonald," fisher-boy from the bleak coast of Scotland, hanged in effigy during the war as a pacifist, twice premier of Great Britain, blazing advocate of peace; "Stresemann"—German statesman, immortal because of his ten-year battle for good-will among men. Do you see what is in a name? Your name! This morning, what does your name stand for in this church and community and why? Know this: it has a definite significance. When it is spoken it suggests a certain picture. What type?

Name Shadows

History is only the shadow of great names. Look at that black shadow of Napoleon. The Bible is only a series of portraits. This church is only a gallery of men and women. Your portrait, what is it like?

If I took the roster of our members and read each name one by one, slowly, a series of pictures would emerge in all of our minds, distinct, unmistakable. Some would be honest; would any be dishonest? Many would be capable, would some be incapable? Some would be good friends; would any be bad friends? Some would eloquently stand for devotion to the high cause of the Master; would any suggest Judas? Our church is a portrait gallery, this morning, with one thousand two hundred pictures of men, women, boys and girls. In the main it is a very impressive and encouraging gallery.

Do you realize that every effort which you put forth is to build up your own name? Nothing is as valuable to a man or a business as "good will." "He who steals my purse, steals trash, but he who filches

my good name takes that which does not enrich him, but leaves me poor indeed." What is the value of a name like Tiffany or Brentano?

Working for "Results"

Lillian Symes is quoted as saying: "The New Yorker cares too much for results, to care very much by whom or how they are accomplished." If that represents our modern, urban point of view we are in a sad way. When a man loses his pride in his work; whenever the name is torn from the label; when creative joy in good work is lost, all production will become second or third rate and eventually will degenerate into nothingness.

The greatest compensation which any of us receives for labor is the satisfaction in good and honest craftsmanship. To build a bridge, make a garment, cook a dinner, paint a picture, write a poem, rear a house, carve a statue, create a chair or a table, lay up a stone wall, plant a field of corn, gather superior apples or lead a child into glorious youth—these and similar successes, in creative effort, constitute life's supreme rewards.

Your name cannot be good without inner worth. All superficiality, all destructive tendency must be swept aside by him who aspires to the creation of a good name. Said Ruskin: "He who would do something, must first *be* something." Your work expresses your inner self. You cannot fool anybody long. Worth will out, as well as murder. Inner good cannot be hidden or suppressed. That honest lesson, that good book, that song, that sweet home—out of the heart they come. Your name, therefore, shouts your sincerity. Your name shrieks from the housetops your inner failure. Your master motive, in all living, is to build up a good and honored name. If you desire money, it is because you think it will aid your reputation. If you consider clothes, it is because you do care how you appear. If you seek, at great cost, education, it is because you believe it will add to your prestige. If you establish a home, it is to drive a stake in the community and to fix your name there. If you

A Prayer for Labor Day

By Charles T. Holman

O GOD, we thank Thee for our high privilege, by the work of hand and brain, to serve the needs of mankind. As we labor we dimly understand and in some measure share Thy joy in creation. We would be workers together with Thee, using the treasures of our minds and the strength of our bodies to enrich and ennoble human life. Of ourselves we can do nothing; but with Thee, who dost cause the sun to shine and the rain to fall, and dost provide all the conditions to make our work productive, we can create a good and happy world.

But we confess that we have sadly failed to do all that we might have done. Selfishness has blighted our work. Some of us have ignorantly or wilfully exploited others, grasping the fruit of their labor for our own private profit. Men, women and little children have been compelled to bow their backs under burdens too heavy to be borne, in order that others might live in lavish luxury and selfish ease. Work that might have been joy has been turned into painful drudgery, and those who have borne the burden and heat of the day have been brutalized by the conditions of their toil. Forgive, O God, the selfishness and greed which runs through the warp and woof of our social life.

For out of this avarice, this lust for possessions and for power, has come the dire calamity in the midst of which we live today. Our distress and suffering is not because of Thy withholding, O God, but because, with so many of us, wild speculation and grasping acquisitiveness have taken the place of honest and productive labor. Heal us of our sins, we pray, ere the entire structure of our economic order collapse and crush us all in its ruins.

Be gracious, O God, to those who suffer so pitifully as a result of our muddling and our greed, those vast multitudes who, although there is so much to be done, can find nothing to do. Have mercy on those who desire to work but are denied opportunity the while their little ones cry for bread and they themselves deteriorate and lose self-respect. Cure us of our stupidity and folly, give us wisdom, good will and courage, that we may find our way out of the morass into which we have fallen.

O Thou, who worketh hitherto, give us to see that we too must work, and that in our work we shall find the very joy of life. Give us to understand that only as we labor together, with one another and with Thee, can we build that good world into the riches of which all the children of men may enter. Forbid us when we would grasp the rewards of toil without sharing the efforts that brought them into being. Purify our hearts. Drive out malice and selfishness. Build among us Thy Kingdom of love and justice. For we pray in His name who labored unceasingly with hand and mind and heart, our Lord Jesus Christ. Amen.

buy books, travel, cultivate new friends, it is always because you are driven by this master-motive of building up your fair name.

Weekly letters come to my desk asking about young people as well as adults. Questions like these are there: "Does he drink?" "Does he gamble?" "Is he happy in his domestic relations?" "Does he pay his debts?" and many similar inquiries. Tell me, does it pay to build up a good name? Recently a very high honor came to one of the men in this church, but before that honor was bestowed, most careful inquiries

JOHN RAY EWERS

were made, of his pastor, about this gentleman's private life and his sound character. Fortunately your minister could bear happy testimony to the goodness of that man. "A good name is rather to be chosen than great riches."

The Greatest Tragedy

But, alas, how easily a reputation may be destroyed! A priceless vase may be shattered by one blow from a yokel's club; a rosebush, of rarest value, may be broken by a careless truck-driver. One foolish move, one wild action may ruin your reputation. Let a man be found drunk in some hotel, let a woman be seen in evil company or at a questionable resort, let a youth be caught with low companions, and the priceless name is soiled, maybe fatally. To build up, through the years, a family name of honor and worth is, therefore, one of the proudest and most laborious works of man. He who inherits a good name should be most careful in the wearing of it.

This morning I hope that I may succeed in stimulating the ambition in all of you to guard and guide the building of your name. I appeal to all of these young men and young women present, to seek with all diligence the creation of a good and solid reputation. "A good name is rather to be chosen than great riches." The stock market crash may have swept away some of your wealth, but if your good name remains, you can quickly repair your injured fortunes.

Four Key Words

Four shining words stand out in the creation of character that endures: fidelity, serviceableness, generosity and kindliness. And the gospel is that any plain citizen may cultivate these traits. Any one of you can be faithful, can be serviceable, can be generous, can be kind. However humble your origin, you may build up a luminous name in all of these ways. When I look back over my career, I recognize the touch of an old man, a gardener, who developed a soul as fair and fragrant as his roses. He touched my early life. His philosophy, his character, his kindliness, his interest in a little boy, his love for his Master were to me like to the impression of an expert potter, working with his clay. I sing his praise this day. I salute his humble, but noble name. No, you need not be a millionaire to be kindly, faithful, expert, and generous. But be certain of this; you must pay the price. A good name does not happen, it is achieved. What denial, what devotion, what prayer, what meditation, what difficult service, what unselfishness, what hours with God, what absolute fidelity go into the fashioning of a fair name!

If I love God with all my heart, if I love my fellowman and if I labor conscientiously, through the years, I may be crowned with the glory and the honor of a good name. Yes, what is more, that name may shine, as the sun, forever and forever.

Is it not worth the effort? Shall we begin now?

Song of Christian Workingmen

OUR Master toiled, a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And ofttimes, wearily,
He sought, apart, in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?

THOMAS CURTIS CLARK.

A Message for Labor Sunday, 1932

ON Labor Sunday, as on Christmas, the churches of Christ repeat the promise of peace on earth, good will to men. They seek to interpret for themselves and the world what this gospel of good will implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that his spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

Test of an Economic System

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for underpaid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed toward that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian good will.

Science, Religion Point the Way

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World cooperation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; cooperative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to cooperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

The Significance of the Pastoral Prayer

By Francis G. Peabody

THE pastoral prayer, as administered in the non-liturgical churches, is in grave danger of being lightly regarded by an officiating minister, as though it were a perfunctory form in the course of what are sometimes called "introductory exercises." It is no wonder that people turn with a sense of relief to the dignity and authority of liturgical forms if free prayer fails to attain the intimacy of appeal which is its unique privilege. The obvious fact in the philosophy of worship is the central and dominating significance of the pastoral prayer.

• *Diverse Needs to be Voiced*

A conscientious minister, as he plans his Sunday ministrations, sees them rising in prayer to their full expression. His sermon is to be concerned with a personal and specific message; his scripture reading and hymns will be associated with this message, as illustrations or suggestions; but his prayer must be comprehensive and congregational—not the expression of his theology or his philosophy, or his opinions about current events, but the offering to God of the aspirations, confessions and spiritual experiences of his people. Age and youth, happiness and sorrow, penitence and thanksgiving, wait before him for interpretation and benediction, and the minister becomes the voice of these diverse needs, and is delivered from himself as he becomes the representative of all.

Indeed, it may clarify this intention of vicarious prayer if various types of need are detached and indicated as he proceeds. "Let us pray," he may say, "for the children"; "Let us pray for those in sorrow"; "Let us pray for our country"; "Let us pray for our own souls." A master of this specification of desire, in offering his pastoral prayer at Christmas time, deeply impressed his listeners by prefacing his petitions with special appeals—"Let us pray for the postman in his wearying round"; "Let us pray for the shop-girls in these days which tax their strength and patience."

• *Serious Study Required*

This emancipating sense of a common desire cannot be extemporized. It demands antecedent preparation and reflection. It must be thought out as well as felt. There must be an intellectual formulation of the immediate aim. The noble generalizations of liturgical collects have their place as introductions or conclusions of worship, when the people are simply summoned to reverence or dismissed in peace; but the pastoral prayer must report the unspoken desires of individual souls. It speaks of the joy or pain, the success or failure, the experiences of life or death, which lie

Francis G. Peabody

before the minds of worshipers as they are led in prayer. The minister, therefore, reserves time to prepare for so serious a duty. He applies himself, perhaps on Saturday evening, to consider the experiences which have confronted his people during the week and to study, best of all with pen in hand, definiteness of expression and appropriateness of phrase. It is not that he memorizes his material, but that he insures its appropriateness and applicability, and frees it from loose expressions or vain repetitions, even of sacred phrases. He is not the slave of uniformity or the expositor of a creed; his prayer is offered that his people may have life and have it more abundantly. He is rescued from that empty formalism which Lowell in his "Cathedral" calls:

> That droning vacuum of compulsory prayer,
> Still pumping phrases for the ineffable,
> Though every valve or memory gasp and wheeze.

In the precious little volume called "Adventures in Prayer" by Bishop Brent, Dr. Drury, as editor, writes in the Preface: "The leader of worship must embody the hopes and fears of the worshipers, in strong, fresh utterance; yet this strength will be grounded in thoughtful preparation; this freshness must spring from devout meditation. Bishop Brent's habit of praying in his study, pen in hand, issued in a two-fold power * * * Prayer without study is presumption." It is most chastening to remember that when one of the disciples of Jesus asked, "Lord, teach us to pray," the Master, according to the record, answered in a prayer of studied conciseness and comprehensive simplicity, which has remained the accepted and unifying petition of all Christian worship.

• *Practicing God's Presence*

What then are the convictions and motives which give to this fine art of prayer its effective structure and convincing appeal? The first, it need hardly be said, is the habitual practice by the minister of the presence of God. If he is to lead his people in prayer he must be a man of prayer himself. But this attainment of personal communion with the Eternal is itself a matter of training and discipline. Reality, sympathy and effectiveness in prayer are not attained without reflection, meditation and study. "Everyone that asketh," it is written, "receiveth." Yes, but there must be the antecedent asking. The Holy Spirit does not invade the unreceptive or closed heart. "If any man will open the door," it is again written, "I will come in." Yes, but the door must be opened from within, before the Master can enter. The minister, therefore, submits himself to education in the prayer-habit. He has within easy reach, on his table, the classic literature of the devout life—"The Imitation of Christ," "The Theologia Germanica," the "Little Flowers of St. Francis," with some of the modern masters, ranging from the "Prayers" of George Dawson or of James Martineau to the "Prayers of the Social Awakening" by Walter Rauschenbusch or the "Alone to the Alone" of Frances Power Cobbe.

Thus he enters his pulpit, not as an imitator of the masters but as one who has followed from afar in their approach to prayer; and he is sustained and lifted in his own mood by their reassuring and chastening companionship. His prayer for the

congregation is the unconscious expression of his own spiritual education.

• *The Hopes of the People*

All this, however, is preliminary to the conduct of public worship. When it comes to the actual administration of the pastoral prayer, this habit of mind takes a new direction and the minister turns from his own practice of the presence of God and represents the needs and hopes, the desires and dreams of his people. The habit of regarding one's pulpit as a personal possession, from which he addresses the congregation as "my church" completely misrepresents the real situation. In the Roman church the priest, in celebrating the mass, faces, not to the people, but to the altar, and offers his sacrifice in the name of all. The same spiritual attitude is demanded of every minister in the conduct of the pastoral prayer. He is addressing God in the name of the congregation, and their hopes and prayers are conveyed through him. Here he discovers an unanticipated significance in his pastoral visitations. He has given precious time to share the experiences of his people; he has listened to their stories of joy and sorrow; he has received them in his study which has become a genuine confessional; and now, as he approaches the conduct of public worship, the impression made by these interviews and confidences clarifies his thought and illuminates his prayer. The hours so conscientiously given to what often seemed an unnecessary and fruitless mission of sympathy or consolation were in reality preparing him for his Sunday ministrations. His pastoral visitations bear their fruit in his pastoral prayer.

When the pastor—the "good shepherd"—leads his flock through the green pastures and by the still waters of worship, he is not thinking of his textbooks on oviculture or of the orthodox architecture of that sheepfold which he calls a church; he is thinking of the sheep, the lame and weary among them, the hungry and thirsty, the wanderer from the trail. He carries the lambs in his bosom and gently leads those that are with young.

Such is the dominating thought of the good pastor as he guides his flock in prayer; and though he may lack eloquence or stumble in speech, the sheep follow him—and the lambs running by their side—for they know his voice, and they know not the voice of strangers.

Songs of Labor and Brotherhood

Comrade Christ

GIVE us Jesus Christ, the Carpenter.
What to us is your white-liveried God?
O men of the anvil, of the loom, the sod,
They have hid our God in a golden sepulchre;
They have made of our Christ a sniveling, pampered priest,
A paltry giver of fine bread and wine—
Our Christ is a God of men, as Man divine,
Holding in brotherhood the lost and least.
He toils in the desert places by our side;
He delves with us beneath the granite hill;
He weeps above our brothers who have died;
He dreams with us in the darkness hot and still:
No surpliced shriver of the sins of men—
Christ, the Carpenter, has come again.

VERNE BRIGHT.

Brotherhood

THE crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth,
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man.

EDWIN MARKHAM.

Man-Making

WE are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

EDWIN MARKHAM.

Prayer of the Unemployed

LORD, I do not ask for houses of steel,
Nor houses built of stone;
But for the exultation to feel
The tug on muscle and bone.

Not for wealth or men at my commands,
Nor peace when I am through—
I only ask work for these hands,
Work for these hands to do.

RAYMOND KRESENSKY.

The Gospel of Labor

THIS is the Gospel of Labor—
Ring it, ye bells of the kirk—
The Lord of love came down from above
To live with the men who work.

This is the rose that he planted
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the bleessing of earth is toil.

HENRY VAN DYKE.

These poems are reprinted from Quotable Poems, First and Second Series, by permission of the publishers.

WHO'S WHO in THIS ISSUE

SINCE 1928 Rev. HAROLD C. PHILLIPS has been minister of the First Baptist church, Cleveland, O. He came to Cleveland from his first pastorate, at Mt. Vernon, N. Y. Having received his B. A. at Denison university, Dr. Phillips pursued post-graduate courses at Columbia university and Union theological seminary. He is in frequent demand as Sunday preacher in many colleges of the east and middle west; he has addressed many student conventions and has often appeared before the Sunday Evening club of Chicago. His sermon included in this issue will appear in a book of Dr. Phillips' sermons to be published this autumn—to be entitled "Seeing the Invisible."

Rev. CHARLES E. SCHAEFFER was president of the general synod of the Reformed Church in the United States three years ago; he is now general secretary of its Board of Home Missions; also president of the Philadelphia federation of churches. He is a member of the Federal council's commission on evangelism. Dr. Schaeffer's education was received at Franklin and Marshall college and at the Theological Seminary of the Reformed church, where he graduated in 1892. Following his ordination, he ministered to a number of churches in Pennsylvania.

One of the pioneers in the profoundly significant community church movement is Rev. ORVIS F. JORDAN, who has for several years led the work of the Community church at Park Ridge, a suburb of Chicago. For many years before going to this church, he ministered to the First Christian church, Evanston. His education was received at Eureka college and at the University of Chicago. Dr. Jordan has been editor of the Community Churchman from its beginning.

For twelve years, 1917-29, Rev. HOWARD CHANDLER ROBBINS was dean of the Cathedral of St. John the Divine, New York city; since 1929 he has been professor of pastoral theology at General theological seminary. He has recently accepted appointment also as special preacher at the Church of the Holy Trinity, Philadelphia. Dr. Robbins received h B.A. degree at Yale and had his theological work a Princeton seminary and Episcopal theological schoo he was awarded a B.D. by the last named school i 1903. He was curate at St. Peter's church, Morris town, N. J., for two years, then went to St. Paul church, Englewood, N. J., as rector—from 1905 t 1911. During the next six years he was rector of th Church of the Incarnation, New York city. Dr. Rob bins has written a number of books.

During the past five years Rev. W E. MOORE has been pastor of the First Christian church Bloomington, Indiana, where he has an opportunity t minister to a large group of students in attendance a Indiana university. Dr. Moore had his educationa training at Transylvania college, and at the Souther Presbyterian seminary, where he graduated in 1916. H has taken postgraduate work at the University of Chi cago and at Indiana university, and has spent two sum mers at Union theological seminary. All of his pas torates have been in Indiana—at Edinburg, Marion an Bloomington. The sermon published in this issue wa delivered before a mass meeting of the Bloomingto churches.

Unusual success has crowned the man years' service of Rev. JOHN RAY EWERS at East En Christian church, Pittsburgh. His ministry has bee marked by a deep concern for the training of youth and this "specialty" of Dr. Ewers has borne fruitage als in his contributions as one of the editors of the Twentiet Century Quarterly since its first issue, fifteen year ago. He has supplemented his college education by post graduate work at the University of Chicago, and by sev eral study trips abroad.

Rev. CHARLES T. HOLMAN *is profes* sor of practical theology in the divinity school of th University of Chicago.

Dr. FRANCIS G. PEABODY *is professor* emeritus of Christian morals at Harvard university.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

DANIEL W. STEVENS, First Methodist, San Francisco. "Christianity Demonstrated." 1 Cor. 2:4—"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

FOR YOUR SERMON TITLE AND TEXT

.....
Title of sermon
.....
Text used (Write out the text)
.....
Name of minister
.....
Name of church
.....
Address

JOSEPH L. FISHER, Central Christian, Terre Haute Ind. "The Army of the Unemployed." Matt. 20:6— "Why stand ye here all the day idle?"

E. ROBERT PFEIL, Edgewood Baptist, Rock Island, Ill "The Uncrowded Way." Matt. 7:14—"Narrow is the way and few there be that find it."

CECIL E. HAWORTH, College Avenue Friends, Oskaloosa Ia. "Building Up Our Reserves." 1 Tim. 6:19—" . . laying up in store for themselves a good foundation against the time to come."

HUGO W. SCHROEDER, St. Paul's Lutheran, Narrows burg, N. Y. "What Do You Want?" 1 Cor. 12:31— "Desire earnestly the greater gifts."

GEORGE L. LOVELL, Willamette Boulevard Evangelical Portland, Ore. "The Land of Room Enough." Psa 31:8—"Thou hast set my feet in a large place."

HERBERT B. HUDNUT, Bellevue Presbyterian, Pittsburgh "Divine Indifference." Dan. 3:18—"But if not—!"

The Editor's Page

The Event of the Month

MR. HOOVER is not given to easy personal self-revealment. He does not wear his heart on his sleeve. But his speech of acceptance discloses the soul of the man more than does any utterance he has yet made. He stands forth before the country with the burden of the most difficult administration since Lincoln's upon his back. The war brought to Woodrow Wilson a tremendous responsibility which he carried with gravity and interpreted with eloquent speech. But Wilson had the country with him—it was a foreign war. Lincoln had to contend with internal criticism and hate. In carrying the responsibilities arising out of a three-year depression, Hoover has matched the spirit of Lincoln. Whatever one may think of the Hoover policies, the man himself must command profound respect. He has been a faithful servant of the nation. His acceptance speech reveals him as a man of spiritual dignity and intellectual integrity, following a course defined by a coherent political philosophy as opposed to a shifting and excited opportunism. The people must be given some valid fundamental reason for a change of leaders before they will consent to displace him with another. As they reflect upon the issues of this campaign, I predict that the figure of Herbert Hoover will visibly increase in stature and expand in significance, as Lincoln's did when he came up in the midst of the war for re-election.

Mr. Hoover Accepts His Renomination

The Book of the Month

WHAT I OWE TO CHRIST. *By C. F. Andrews. Abingdon Press.*

IN this great missionary's story of his changing and widening views of truth and duty and opportunity toward both God and man, the chapter titles suggest that he might be undertaking to tell what he owes to his parents and his early training, to his experiences in India and South Africa, to his friends Schweitzer and Tagore and Gandhi. All of that he does tell, but in doing so he considers that he is all the while telling what he owes to Christ. It is the growing apprehension of the spirit of Christ and the widening influence of that spirit which has operated to break down the barriers of class and race and make all these experiences and friendships possible and fruitful. He recognizes that he owes to Christ even that attitude which makes it possible for him, a Christian missionary with no apologies for his faith, to associate on terms of such complete fellowship with men of other religions and to work with them for the advancement of those great interests which are dear to them alike. *Even* that? Perhaps one should rather say *especially* that. We have here not only a record of the spiritual growth and the enlarging ideas of a great and ardent Christian spirit devoted to difficult tasks, but an advanced view of what Christianity means in a world of racial, economic and cultural conflicts.

A Thought for the Month

WHATEVER may be true of other religions, Christianity certainly is characterized by a quenchless expectancy. Something is always going to happen—something whose outlines we cannot envisage, something not only different from the pictures which we conjure up, but greater and better than our conceptions. A Christian is always ready to be surprised! That attitude of expectant faith is of the substance of his religion. No doubt Christianity is indebted to Judaism with its apocalyptic and its messianic hope for the basis of such an attitude. But in Christianity the fulfillment of the messianic hope was transformed into a new expectancy. No sooner had the "messiah" come than he was snatched away. But the early Christians could not be thus defeated: they lived in the glorious hope of his return: it would be soon: it would be sudden: he would come as a thief in the night! It was the expectancy of their Lord's return that sustained the church in its infant days. They mistook the form of his coming—their imagery was wrong, but their faith was eternally right. We would have had no Christianity had it not been for their expectant faith. That is what held them together, gave them a gospel, added to their numbers and inspired their triumph. We of today find it difficult, if not impossible, to take over their imagery. But the reason why we have lost the "radiance" of religion is that we have lost their attitude of expectancy. We must recover it. Not to live in the joy of a glory yet to be revealed is to live below the human level. The power to believe that the best is yet to be is what distinguishes men from all lesser creatures. Life is incalculable. All great inventions and discoveries seem to just happen—under conditions of readiness to perceive and receive them, it is true, but not because they were envisaged in advance. So also with great events. No one would have predicted that slavery would be abolished when and in the manner it was. Or that war would have been outlawed. Why should we not live in hope that disarmament will be realized despite the stubborn difficulties that delay it? And that the liquor traffic will be effectively suppressed despite the present confusion as to the method? And that social justice will unexpectedly release the poor from their poverty and the privileged from their false and unhappy status? Christ is ever coming, and he always comes in such an hour as ye think not.

Expectant Faith

Charles Clayton Morrison

The Minister's Professional Magazine—

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5. A "Who's Who" of the preachers whose sermons appear in the Pulpit.
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7. Quotable verse that illustrates and inspires.

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